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3rd

15th December '61

Sri Swami Vishnu Devananda
Montreal.

Be calm, no matter what
may befall on you. Peace
is the daughter of Calmness.
Samadhi is the living Peace.
The living Bliss of God
who lives in the Eternal.
May God bless you Sri Swami
on Tattva.

RELIGIOUS CALENDAR (Sivanandanagar) DECEMBER

- 3 Ekadasi; 18th Anniversary of Akhanda Mahamantra Kirtan at Sivanandanagar
- 5 Pradosha Puja; Punyatithi of Sri Jnaneshvar Maharaj
- 7 Amavasya
- 13 Sri Skanda-Shashthi (According to Sanskrit Calendar);
- 18 Sri Vaikuntha Ekadasi (According to Sanskrit Calendar);
Sri Bhagavadgita Jayanti
- 19 Pradosha Puja
- 21 Purnima; Sri Dattatreya Jayanti
- 25 Christmas-Day
- 31 18th Anniversary of Pratishtha Mahotsava of Sri Vishwanath Mandir at Sivanandanagar



DIVINE LIFE

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The Universal Being

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशङ्गुलम् ॥

Sahasrasirsha purushah sahasrakshah sahasrapat;

Sa bhumim vishvato vritva atyatishtad dashangulam.

(Rig-Veda: X. 90. 1)

Thousand-headed is the Purusha, thousand-eyed and thousand-legged. Enveloping the earth from all sides, He transcends it by ten fingers' length.

NOTE:—This is the first Mantra of the famous Purusha-Sukta of the Veda. Here the transcendent totality of all creation is conceived as the Cosmic Person, the Universal Consciousness animating all manifestation. The word 'earth' is to be understood in the sense of all creation. 'Dashangulam' is interpreted as ten fingers' length, in which case it is said to refer to the distance of the heart from the navel, the former having been accepted as the seat of the Atma and the latter symbolic of the root of manifestation. The word ten is also said to mean 'Infinity', as numbers are only up to nine and what is above is regarded as numberless.

CHRISTMAS MESSAGE:***Realise Christ-Consciousness or the Light of Atmic Wisdom!****(Sri Swami Sivananda)*

The Call of Christmas is the Call to a new Birth in the Spirit. Its message is the lofty one of the Divine Life, the Christian-life of Compassion, truth and purity. That is the real Christmas when the Divine element begins to express itself in the heart of man. In his innermost core, man is essentially Divine. But upon the field of human personality two forces keep acting. They are the forces of good and evil, of light and of darkness. The Divine and the Undivine both operate in the human consciousness of man. To completely overcome and eradicate the undivine elements and to fully manifest the supreme Divine element in all its radiance and glory is possible only through the living of the Christ-life to the utmost faithful detail.

Man has been called 'the roof of creation.' Is he really so? If we consider the qualities of his body and his senses—his boundless selfishness, vanity, cruelty, arrogance and wantonness—he is almost inferior to beasts. There are men who make the tiger and the jackal good and virtuous. The tiger does not kill birds and the jackal does not interfere with fish. Man on the other hand has no such discrimination. From the innocent ant upwards to man himself (beats of the land, fowls of the air and the fish of the sea) there is not one life which he hesitates to injure for his selfish purposes.

Now let us turn from the man, the animal—man the inferior in many respects of the creatures below him, man the oppressor, the exterminator and the robber of his brothers and sisters, the man who denies the very existence of the spirit of Right-

eousness—to the man the Divine, the Spiritual and as an undeveloped god. Such he is in his true nature by virtue of the eternal principle, the Atman, the spirit within him. The spirit, being from God, is beginningless and can never have an ending. It existed countless ages before and will continue to exist countless ages hence, even after every atom of this perishable frame of ours has been dissolved and undergone considerable transformations in the laboratory of Nature. Relatively, just as time is a brief 'paranthesis between the eternities'; man's immortal spirit, during its successive incarnations, is the occupant of a temporary halting place between an immeasurable past and an interminable future. It is like a man standing upon a narrow isthmus from where he sees upon either side a boundless ocean stretching away into illimitable space.

But the glory and grandeur of man, as a spirit, does not consist only in the fact that he possesses the attributes of immortality. Science tells us that matter is indestructible and is, of necessity, immortal also. But the glory of man resides in the obvious truth that he being from God—a particle of His divine nature, a spark of that Primal Cause, an emanation from His Spirit—man participates in all God's faculties; and hence man is an embryonic deity.

This fact was perfectly known to Lord Jesus and accordingly he was wont to speak of himself as the son of God; as every human being is likewise a son of God. But the ignorant people at that time were quite incapable of understanding this and took up stones to hurl at Christ. When

Lord Jesus asked them which of his good works had provoked such a punishment, they replied: "For a good work we stone thee not; but for blasphemy; and because thou being a man, makes thyself God." Jesus answered them, "Is it not written in your law, I have said ye are gods; and all of you are children of the most High? Thou blasphemest, because I say I am the son of God?" (The passage occurs in the 82nd Psalm.) But the benighted Jews actually hurled stones at Lord Jesus for re-affirming the universal Fatherhood of God and sonship of man notwithstanding the fact that this has been explicitly affirmed in their own scriptures.

Asaph the seer said, "Ye are gods." "Tat Twam Asi", (That Thou Art) says the Mahavakya. As gods we are participators in the divine attributes of Him in whom we live, move and have our being. These attributes constitute infinite love, absolute justice, supreme perfection and infallible wisdom. These qualities, we can say with emphasis, are dormant in the spirit of every human being; in the same way as his own complex physical body organism is latent in a couple of minute germ cells and sperm cells, and as the magnificent structure of a mighty banyan-tree is latent in the acorn which we can hold between our finger and thumb.

Beneath the dark skin of the tropical aborigine lies the potentiality of becoming an archangel. A million years might have elapsed since the earliest human being appeared on the globe and planted his feet upon it. Millions of years may pass before we are fitted to attain the perfection which is the ultimate destiny of all men, because they are, in truth, sons of God. In comparison with the eternity or the endless duration of our spiritual existence, what are a hundred million years, but a single

movement of the pendulum? This, then, is the true glory of man, the Spirit, in contrast to the man, the animal—the slave of ambition, lust and avarice, the ravager of the earth and the destroyer of his kind.

If man only gives ears to the call of his inner voice within him, and lives a life of truth, love and purity; then he is truly an undeveloped god, and he will have angels for his counsellors, teachers, friends and companions. No knowledge that he is capable of knowing will be withheld from him. He will have such access to stores of wisdom as will amaze him by their amplitude, and delight him by their novelty and infinite variety.

It is an irony that though knowing the grandeur of man and the magnificence of his destiny and with this knowledge in our possession, yet it exercises so little influence upon our lives! As we are conscious of the fact that the inner life is of such transcendent importance, and that our material life is so very trivial and utterly futile (when compared to the other), it is but legitimate that spiritualists are conspicuous—above all men and women—for the purity, the unworldliness, the self-effacement and the untiring philanthropy of their daily conduct. Are we really so? We wonder! If we are not, of what practical benefit is all the knowledge we acquired with respect to the immortal spirit, and the splendour and the sublimity of the destiny which awaits us?

To us the continuity and perpetuity of our individual existences, and the fact that our happiness or misery hereafter will be the rigorously just results of our lives here, are quite certainties. We have heard men and women who have lived for themselves selfishly come and describe to us the mental agony and remorse which they are undergoing and entreat us not to do as they have

done. Do their experience and their pathetic solicitations influence us to practise self-denial, to dedicate our lives to the service of our fellow-men? Let each one answer for himself or herself. Let us at least from now, this day, awaken ourselves to the miserable littleness of man, the animal, as compared with the indescribable grandeur and the inconceivably magnificent destiny of man, the Spirit.

'It is more blessed to give than to receive. The secret of true living is not in possession, but in disbursement. Whether the accumulations are of mind, purse or other possessions, man lives as he shares;' and every son of man who has tested this truth has found that those words of Lord Jesus are true words. With the advent of this Christ-spirit within the heart of the

seekers, all human desires come to an end and they are replaced by pure higher Divine aspiration, Spirituality overcomes materialism. You break free from your slavery of the senses. Helping others become a real joy to you.

Blessed Seekers, usher in now the real spiritual Christmas within your being, become desireless. Become embodiments of true humility. Develop meekness of spirit by humble surrender unto the Lord. Welcome the descent of the Light of Grace within, and rejoice in the advent of the Divine. Thus celebrate the Christmas that ultimately leads you on the glorious climax of Transfiguration, Resurrection and Ascension, and finally realise the Christ-Consciousness or the light of Atmic Wisdom. Amen.

Christ Spirit—of Truth, Righteousness, Purity, Justice and Divine Love—is the Need of the Day!

(Sri Swami Sivananda)

It is a truism that the law governing the Lord's descent upon the earth is the same at all times, everywhere. When unrighteousness grows and righteousness is waning, when the forces undivine seem to be stronger than the divine forces, when the word of God or commandments of His messengers are forgotten or not heeded to, when religious fanaticism follows the letter of the scriptures killing the spirit, it is then the Lord incarnates Himself on earth to save man and to save righteousness. Lord Jesus the Christ was born at a time when ignorance, superstition, greed, hatred, and hypocrisy prevailed upon the land. The rulers were arrogant and unrighteous, the people were avaricious, indolent and heedless. Purity was forgotten and morality was neglected. In the midst of these conditions, Christ was born and worked a trans-

formation in the lives of the people. There came a change upon the land and people started upon a new way of life. Thus a new era dawned for the world one thousand nine hundred and sixtyone years ago.

Though it is true that Christmas is celebrated as the day of the advent of Christ into this world, yet it also symbolises a deep significant truth of the spiritual life. Those conditions of darkness, impurity and materialism that prevailed before coming of Christ signify to you the inner state of a seeker's personality before discrimination had dawned upon him and before a spiritual awakening had taken place. In that period the seeker has no thought of God or higher spiritual life. He is immersed in the pursuit of material things of this external physical world. He is the slave of the senses and has no spiri-

tual ideal in life. He is full of desires. Arrogance, avarice, sensuality characterise his personality. He lives a life of lust, anger, greed, pride, jealousy and deluded attachment. If this state of things must cease and the seeker must enter into a new life of spiritual aspiration, purity and devotion, then the Christ-spirit must take its birth within his heart. That is the real Christ-mas when the Divine element begins to express itself in the heart of man. From then onward light begins to shine where darkness was before.

Christ said, "It is the spirit that giveth life, the flesh profiteth nothing" (John, vi. 63). He also said: "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshippers" (John, vi. 23). Unless the spirit inside is transformed to be in tune with the divine spirit, outward religious forms and ceremonies have no value. Because forms are transitory and will disappear, but the spirit will remain for ever. It is therefore incumbent on us to know what spirit we should have in our relation with our fellow-men and with God. Christ spirit—of truth, righteousness, purity, justice, holiness and divine love—is the answer.

TRUTH

Christ said about himself, "I am the Truth, The Way and The Life" (John, xiv. 6). In Him all moral truths are personified. Men everywhere today are looking for Truth. A frantic search is made to know the Truth, which seems to be elusive. What, then is Truth? The question is answered in various ways by different people. The materialists, the idealists and the rational philosophers or thinkers have their ways of approach and answers to this question. Morally, Truth may be defined as expressive of moral virtues—such as love, good-

ness, kindness, gentleness, purity, justice etc.—in relation to our fellowmen and to God. These virtues by themselves are valueless, abstract unless they are personified in a living moral being. For example we cannot conceive of purity without thinking of it in a person who manifests it in action. Without a being in whom these moral qualities are personified, the human mind cannot conceive of any of the moral virtues. One cannot easily imagine a thing without knowing its cause. For instance we cannot imagine of fruits without a fruit-tree, and flowers without a flower-plant; and similarly we cannot conceive of these moral abstract virtues apart from an individual in whom they are fully and perfectly personified and in whom all truth can be found.

In Christ we find the Truth. In him we see perfect love, holiness, purity, goodness, mercy, gentleness, justice, etc., all blended together to perfection. He is the embodiment of all that is best and sublimest—the most perfect type and ideal of humanity. Whatever is not of truth must, some day, fall and perish. When we look around, in almost every department of life we meet with deception and hypocritical dealings with one another. A person says 'yes' when he actually means 'no', and says 'no' when he does not mean it. Any system of philosophy or form of worship that will countenance hypocrisy in any shape or form, is vain and deceptive. The spirit of truth condemns such an attitude in any man. In speaking the truth, Christ risked his own life. So also, every truthful man must be willing to incur any risk for the sake of truth. Good men are often deceived by selfish schemers for their own personal gain and fame; but though good men may lose material things, they store up for themselves a peaceful and good conscience and eternal fame and happiness. What a won-

derful place this world would be, if we could all depend on each other's words.

RIGHTEOUSNESS

Christ is called "The Sun of Righteousness." What is righteousness? Righteousness may be defined as man's just dealings with his fellow-men. Christ's dealing with his fellow-men were all righteous. He went about doing good. Christ did not approve of man's devotion only to God without doing his duty to his fellow-men. He said: "If thou art offering thy gift at the altar and rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." (Matt. v. 23) Religion without righteousness cannot be acceptable to God. The spirit of righteousness requires a person, who has taken away anything wrongfully from any man, to give it back to him; it requires a person, who cherished any hatred against any one to forgive him from his heart and not to hate him any more; it requires a person to confess any lies told against his fellow-men and to make peace with him. Any system of religious doctrine that does not have the power to produce in a sinner's heart this moral transformation which causes him to do right to his fellow-men, must be lacking in power and vitality. Such a system cannot bring salvation to a sinner. In Christ we find that wonderful transformation and power that enables one to make his wrongs right with his fellow-men and to deal rightly with him and to love God with one's whole heart.

PURITY

Christ sermonised: "Blessed are the pure in heart for they shall see God." Unless your heart is purified you cannot see God. Purity in man may be defined as that attitude in man's spirit manifested in his

thoughts, desires and actions which goads him to do only such things which he knows and believes to be God's Will. Christ said, "For from within, out of the heart of men, evil, thefts, murders, adulteries, covetings, wickedness, deceit, railing, pride, foolishness: all these evil things proceed from within and defile the man." (Mark, vii. 21-22). To be pure a man's heart must be purified of all sins and all sinful actions. In such sinful condition, man becomes blind spiritually and God's Will cannot be done, he persists in his evil intentions. We are all aware of many instances of wonderful changes from sin to holiness—individuals whose lives have been completely transformed and made holy by the operation of Christ's spirit of holiness. If we are only sincerely repentant, we are sure to be redeemed by the operation of Lord's grace which pierces a man's heart and penetrates into his soul and makes him realise anything that may be impure therein.

JUSTICE

The spirit of justice: Christ spoke of the judgment of hell and asked the hypocritically religious persons of his time, "How can you escape the damnation of hell" (Matt. xxiii. 33)? His spirit of justice made him declare plain truths to people about God's divine justice and judgment upon sinners after this life on earth. He condemned the insincere and formal religious worship of his day and told that after that life on earth, there was hell for sinners. One who worships God must worship Him in spirit, in all sincerity and truth. Those who are hypocritical in their worship are condemned.

Modern men do not believe that there is punishment after this life, in hell, but there is every reason to believe the words of Christ who spoke what He knew, for He said He came from heaven to save the lost.

He came to declare what He knew. There are reasons, strong enough of the punishment after this life and Christ's declaration is that this punishment is eternal. He said "These unrighteous shall go away into everlasting punishment, but the righteous into everlasting life." (Matt. xxv. 46) If there is a necessity of penitentiaries in which some criminals on earth serve their life sentence in order to uphold the justice of the law, there is no reason why should there not be an eternal penitentiary, wherein all the sinners against God and His eternal Divine laws will suffer their punishment. Man cannot escape the inexorable impact of Karma, the inherent law of life. The nature's operation of the Karmic law is highly subtle and difficult to grasp, nevertheless it works with cause-effect precision through action and reaction. Christ warned the people of the impending calamity and torment in hell and sealed His declaration by His blood as he was ready to die for the world in order to save it from this terrible doom in hell.

DIVINE LOVE

The spirit of Divine Love: Christ's spirit of divine love manifested on earth is well known to every reader of New Testament, but perhaps the deep moral philosophy involved therein is not rightly apprehended by many. It is quite true that the highest manifestation of a man's love for another is by suffering for him. Christ connected his suffering and death with the sins of humanity. Christians have, throughout the centuries, believed that he died because he suffered for our sins, that he bore our sins, and that by taking our sins upon himself we are made free from the punishment which would have fallen upon us if he did not take our place. This is the Atonement of Christ for the sins of others.

Love automatically draws upon the

possessor thereof the troubles and distress, the pain and the anguish of those whom he loves. The greater that love is, the greater is that distress or anguish. This is the working of the moral law in the realm of the spirit among related moral beings. A mother is not forced or bound by any material outward cause to love her own child and suffer for it. She feels that the pains and sufferings are her pains and sufferings. The shame and disgrace, the glory and joy of her child are hers. She feels that she lives in her child. These are facts in the moral sphere, and it is due to this truth that there arises reformers and self-sacrificing men who go about to do good to others, to ameliorate the pains of others. If this is an undeniable truth in the realm of the spirit among related moral beings, there is no denying the fact that God, who loves us, will automatically bear our burdens and carry our sins upon Himself.

All those men—Scribes, Pharisees, the priests, the elders of the Jewish nation and the Pilate—who were connected with the events that led to the crucifixion of Christ, were actuated by their own selfish interest. Sin reached its highest pinnacle and made spiritual temporal rulers of the day blind to the real light of the world. The darkened hearts of those men caused the King of Glory to go to the Cross for crucifixion. What did Christ spirit manifest at that time? He prayed for them and said, "Father, forgive them for they know not what they do." (Luke, xxiii. 34). This divine love manifested in suffering, that is of the worst possible type, is also the love that is always ready to serve others. The possessors thereof are ready to pray for those who persecute them, to love those who hate them and to spend their life for the good of others, and for helping them to come in contact with the spirit of God.

THE CALL OF CHRIST

The spirit of Christ is the omnipresent spirit pervading everywhere. The record says: "He died and rose again and is alive for ever more." Christ said, "Lo, I am with you always even unto the end of the world." His spirit is pervading everywhere. Christ said: "If any man thirsts, let him come unto me and drink" (John, vii. 37). The call of His spirit is heard today, by hundreds and

thousands who have found peace and rest in their souls and have quenched their thirsty souls by drinking in the waters of life.

May the World heed His Call. May one and all arise and follow Him. May Jesus strengthen us and lead us safely from darkness and sorrow into eternal Light and Bliss everlasting! Glory be to Lord Jesus, the Christ. Amen.

Philosophy of Life

(Sri Swami Krishnananda)

[Commencing from this issue a series of articles on the subject of 'Philosophy of Life' will be published every month. Later on we hope to bring these out in a Book-form]

—Editor.

THE DEFINITION OF PHILOSOPHY

THE FUNDAMENTAL SCIENCE

Philosophy is a well coordinated and systematised attempt at evaluating life and the universe as a whole, with reference to first principles that underlie all things as their causes and are implicit in all experience. It is an impartial approach to all problems and aspects of life and existence, and its studies are not devoted merely to the empirical world, as in the case of the physical and biological sciences; not restricted to the provinces of faith and authority or to the questions of the other world, as is the case with theological disquisitions; not confined to investigation of the mind and its behaviour, as in psychology; not given over merely to casuistry and ethology, as in the normative science of morality and ethics; not taken up with the consideration of civic duties and problems of administration and constitution, as in the case of politics; not concerned with the solution of problems and techniques of adjusting and ordering and discovering the origin and organization and development of human society, like economics and sociology; but are adapted for an

exhaustive treatment of the basic presuppositions of each and every one of these, as also of what is other than and beyond all these, that on which all these are ultimately founded and which is the ground of all knowledge and experience in general. Philosophy investigates the very possibility and conditions of knowledge, its extent, nature and value. It bases itself on facts already known and rises above them to absolute verities, on which all phenomena depend and by which alone they can be rationally explained. It is not circumscribed by the limitations of the past, present and future, by the laws of this place or that country, but refers to all times, places and conditions. Philosophy is the most inclusive of all branches of learning, and acts as a touchstone to all other aspects of human knowledge.

Philosophy is a rational enquiry into the forms, contents and implications of experience. It is an attempt at a complete knowledge of being in all the phases of its manifestation in the various processes of consciousness. The discovery of the ulti

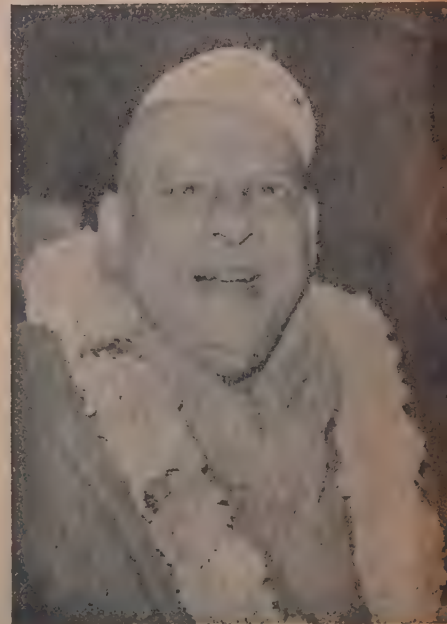


Lord Jesus the Christ—the Supreme Light descended into this mortal world of gloom and darkness, two thousand years ago.

His Holiness Sri Swami Sivanandaji Maharaj, Founder-President, the Divine Life Society, wearing a Geneva Cap on offered by a devotee.



His Holiness the Pope Johannes XXIII. A recent photo of the Pope received along with a very cordial letter from the Cardinal, Domenico Tardini, State Secretary.





Mr. Abie George, Hollywood, California, is a patron and well-wisher of the Divine Life Society.



Sri Swamiji with Prativadi Bhayankara, Sri Annangarachariar.
A versatile scholar of high repute both in Sanskrit and Tamil.



Sri Swamiji Maharaj along with the Governor of Madras State, Sri Bishnu Ram Medhi who visited the Ashram on 1st November '61. The Governor is standing to Swamiji's right. Report published elsewhere in this issue.



A group photo taken on the occasion of the visit of Lady Venkatasubba Rao of the famous Seva Sadan, Madras, along with other members of the Social Service. Mrs. Subba Rao is standing fourth from the left.



Sri Swamiji Maharaj along with Sri T.L. Venkatarama Aiyar, Chairman, Law Commission, Govt. of India. Venkatarama Aiyar has a very profound knowledge of Karnatic Classical Music and is a Sangita-Kalanidhi.



Sri Swami Sahajananda, the moving force behind all the activities of the dynamic D.L.S. Centre in South Africa, operating the Heidelberg Platen machine recently acquired.

mate meaning and essence of existence is the central purpose of philosophy. It is the art of the perfect life, the science of reality, the foundation of the practice of righteousness, the law of the attainment of freedom and bliss, and provides a key to the meaning and appreciation of beauty. Swami Sivananda holds philosophy to be the Vedanta or the consummation of knowledge, Brahmayidya, or the sacred lore of the Eternal, which is inseparable from Yogasastra, or the methodology of the ascent of the finite to the infinite. It is the way to the knowledge of being as such, of that which is. "Philosophy is love of wisdom, or striving for wisdom. It is a moral and intellectual science which tries to explain the reality behind appearances by reducing the phenomena of the universe to ultimate causes, through the application of reason and law" (*Questions and Answers*, p. 94). Philosophy has its goal in the highest generalisation conceivable, and this consists in the final grasping of the deepest meaning of existence taken as a whole. Philosophy is no doubt the grand artistic edifice constructed by the higher purified intellect of man, but to Swami Sivananda, it is not merely this, for, according to him, it is based on intuition and is meant to justify rationally one's faith in Truth. Philosophical knowledge in the true sense of the term cannot be had through sense-experience, for, the latter is confined to appearances. Thus, many of the schools of Western philosophy would be excluded from Swami Sivananda's definition of philosophy. The architect of the monumental mansions of philosophy is not merely the abstract and unaided intellect, but the intellect free from all desires, purged of all prejudices, and based on immediate intuition. Hegel says in his *Philosophy of Religion*: "Philosophy is not a wisdom of the world, but is knowledge of what is not of the world; it is not

knowledge which concerns external mass or empirical existence and life, but is knowledge of that which is eternal, of what God is, and what flows out of His nature."

Swami Sivananda would agree with Hegel in holding that the supreme purpose of philosophy is not circumscribed by the contents of empirical experience but extends to the final and uncontradicted attainment of the Absolute. "Philosophy is the expression of the inner urge to know the Atman. It is the science of principles. It is the way, not simply of explaining what ought to be, but of directly experiencing that which eternally exists" (*Voice of Sivananda*, pp. 2, 3). Philosophy never rests contented until the permanent acquisition of non-stultified knowledge. The test of reality is non-contradiction, and philosophy is the pursuit of reality. It is spiritual realisation expressed in logical language, while passing through the mill of reason. Reason in the philosophy of Swami Sivananda is only a handmaid to the higher intuition, made use of to proclaim the truth and value of intuition in the world of sense-perception. It means that a purely intellectual philosophy can never discover reality, for, this discovery is possible only through super-sensory intuition or *Sakshatkara*. It is never possible to produce a perfect philosophy through the instrumentality of reason alone, for, unbridled reason can easily carry consciousness away from Truth. Reason rests on the awareness of duality, on the concept of the dichotomy of existence, and Truth is non-duality. Thus, there is no similarity between the characteristics of reason and the nature of Reality. Philosophy does not pretend to give us Truth as it is, but is capable of intimating to us the existence of a super-sensible being which presses itself forward in each and every one of our experiences as their sole value,

essence and justification, as the highest consummation and beatitude of all individuals in the universe. John Dewey almost hits the mark when he holds that a catholic and far-sighted theory of the adjustment of the conflicting factors of life is philosophy.

Philosophy is a necessary means for the possession of the higher knowledge of the Self. But, if it is defined as a process of the function of the intellect, we have to note that it is not always the sole means; for philosophy in Swami Sivananda, as in Plato, Plotinus and Spinoza, makes its appeal not merely to the intellect of man, but to the heart and the feeling as well. It is not enough to understand the teachings of philosophy, it is necessary also to feel them in the depths of one's heart. Feeling, at least in certain respects, surpasses understanding, albeit that feeling is often strengthened by understanding. Philosophy is an intensely practical science. "Philosophy has its roots in the practical needs of man. Man wants to know about transcendental matters when he is in a reflective state. There is an urge within him to know about the secret of death, the secret of immortality, the nature of the soul, the creator and the world." "Philosophy is the self-expression of the growing spirit in man. Philosophers are its voice" (*Philosophy and Teachings*, p. 1). The Vedanta is the general term applied in India to such a philosophy of the wise adjustment of values based on an undeluded perception of Reality. "One must be a practical Vedantin. Mere theorising and lecturing is only intellectual gymnastics. This will not suffice. If the Vedanta is not practicable, no theory is of any value. One must put the Vedanta into daily practice, in every action that one does. The Vedanta teaches the oneness or unity of the Self. One must radiate love to one and all. The spirit of the Vedanta must be ingrained in one's cells or tissues, veins,

nerves and bones. It must become part and parcel of one's nature. One must think of unity, speak of unity, and act in unity" (*Lectures on Yoga and Vedanta*, p. 134). Philosophy in this sense ought to become the principal occupation of enlightened life. All other pursuits of man should stem from the force of this essential vocation of human intelligence.

Philosophy is a general exposition of the ultimate concepts, meanings and values of the things of the universe, by a resort to their final causes which range beyond the reach of the senses. It becomes possible for philosophy to concern itself with metaphysical essences by resting on the strong foundation of the testimony given by sages to deep meditation and realization. Hence the source as well as the aim of philosophy is direct experience, non-mediate, super-sensory and super-logical. All knowledge that we ordinarily obtain in this world is mediate, for it requires the operation of the triune process of the knower, knowledge and the known. By this method of knowing it is not possible for us to acquire an unshakable knowledge of reality, for mediacy in knowledge does not enjoy the characteristics of permanency. This transitory nature of mediate knowledge affects the whole world of science, for this latter is sense-bound. There are certain hypothetical conceptions and principles which are absolutely necessary for obtaining scientific knowledge, using the word science in the sense in which it is understood by scientists today, and these are the notions and concepts of the existence of an extended space, of a flowing time and of the presence of material objects outside consciousness. In other words, science is a co-ordinated and systematised knowledge of the contents of the world as it is observed through the physical senses of man. We need not point out here that science lays too much trust in the

validity of sense-perception and thus gets vitiated by the gross limitations to which the senses are obviously subject.

Philosophy soars above empiricity, though it takes the help of empirical concepts and categories for the sake of procuring to the world the truths declared by intuition. It speaks to the world in the language of the world, for the language of intuition is unintelligible to the world of experience. The form and shape of philosophy has necessarily to depend on the stuff out of which the world of experience is made, on account of its having to perform the function of transmitting the knowledge of the super-mundane ideal to the realm of mundane values. It has always within itself a living under-current of significance

and implication which gives a vivid picture of the nature of the ultimate end to the understanding mind. Philosophy stands on the shoulders of the senses, but looks beyond them. Intuition is the soul of philosophy, and reason its body. By intuition, again, we do not mean the sensory intuition of certain Western philosophers, but the integral intuition of Consciousness, which is non-different from the Absolute. The world is based on the Absolute; it is a manifestation of the Absolute. It is the Absolute flowing and moving that appears to the senses as the world. Philosophy gives us a promise of such a majestic vision. Hence we can say, with Aristotle, it is the Fundamental Science.

[To be continued]

The Basis of Human Unity

(Sri Swami Chidananda)

(Talk given at East West Cultural Centre, Hollywood, U.S.A. on 16th February, 1961)

[Continued from November '61 issue]

The recognition of constant awareness of this one principle existing within all names and forms, human or sub-human—in a blade of grass that breaths, in a worm, in an insect, in a bird, in an animal that moves, in all beings that think and live, that life principle alone exists. It illumines the inner being. It exists in the stone and mineral, it breaths in the grass, in the plants, in the flowers. It moves through all life, sub-human life, the fish, the birds, the reptiles, the animals—and it thinks in all men, whether he is Japanese or Chinese, Negro, Hawaiian, Indonesian, Korean, Tibetan, Eskimo, German, Canadian, American, Hindu, Buddhist, or Burmese—one life principle alone exists, that alone breaths. That alone thinks through all minds. The supreme Cosmic life principle, the supreme Universal intelligence is that which carries

on all thinking, processes in all beings. As unto himself, unto all creatures. Thus do we behold the wise. As unto himself so unto all others. Such is the wisdom of those who have this awareness and perception and their whole life becomes based upon this perception. They would not do unto others that which they would not like done unto themselves.

“That which brings me joy and happiness, that I know will give joy and happiness unto others.” Therefore, this basic education has to be given. Education, therefore, of children, the growing soul, the unfolding blossom in the bud of the growing soul should be told—“Beloved son, beloved child, all life is one. That which hurts you, hurts others. That which makes you happy makes others happy. Therefore behave unto others as you would have

others behave unto you." This golden rule should be put into child heart and child mind by the parents at home. It is this essential education that should be given to the child when it is sent to school. The teachers and parents are the people who are the fashioners, who are the moulders of the very life of the growing soul in the child. So, the right type of education is the great factor. Not that type of education which instils fear, greed, jealousy and competition—tooth for a tooth eye for an eye. That is not the right type of education. Your attitude and life should be a source of the greatest happiness to others. Let that be the type of education. Such education will form the greatest factor, as the proper basis for human unity—the oneness of mankind. If this awareness is not there, how can the feeling of oneness come? "May we all sit together, live together, think together. May we all think and aspire in the same way." This is an ancient Vedic prayer.

Manu, the law-giver of India, has given out this principle of the purpose of individual's existence. He says, "This body has been given to you, O mortal, for the well-being of others. For the service of others. For doing service unto others." Thus this awareness of this supreme purpose of life has to be a source of happiness to others and a source of helpfulness unto others. This education, the right education of the soul to grow into awareness of these principles, would be the factor to ensure lasting human unity. True human unity.

Human unity cannot be based on principles like: "We both are one and we can now fight the third man." There are unions and unions. There are so many kinds of unities. People band together in order to fight another group. That is not unity, it is self-doom, because the very basis of that unity is hatred or harming

some other group. Even if for a time it gives an illusion of unity, it has not the true essence of unity. It is destructive unity. Unity should be constructive. Labour unites together but it is in order to fight capital. Capital unites together in order to put down labour. All unity which is partial, which does not embrace within its scope the entire universe, all humanity in its wide embrace is the unity based upon Soul Consciousness.

The Soul, the Divine Spark dwells in all beings which shows that through the eyes of God all mankind are one. Under His Supreme Fatherhood we are all brothers and sisters, children of one great Cosmic family. The education that once again reinstates in human life the moral values, the moral ideals of give and not take, selflessness. Even the feeling of brotherhood is, perhaps, not enough. Brothers quarrel and go to the law court. Equality and sameness is to be felt, but then unless the moral ideal is there, unless the supreme ideal of the good in human life is restored, no attempt for unity can stand. If you say that all beings are one for God dwells in all, you have to be one.

The question arises why? Why should we be one? Why should we feel one? It is only when you know that the happiness of all is the great duty of life, and the goodness of all is the great duty of life, that the ideal of goodness, the ideal of giving happiness to others is recognised to be the great law of this universe, and it is accepted as such, then alone such feeling of unity is the surest means of fulfilling this moral ideal. Then the relationship of oneness and the happiness of all is co-ordinated, and for the happiness of all we should live a life of oneness. Not to feel the oneness will undo the happiness of all, undo the goodness of all.

To come to the practical basics we find the attempts at universal literacy, the attempt at universal education should be the immediate plan of action for those who work for ultimate unity. Ideals cannot be appreciated unless the intelligence of human beings can accept them, unless there is literacy, unless there is education.

We have to generate in humanity this basic feeling of sharing, of giving, for then alone education can be really given, literacy can be given. When there is great difference between man and man, bread is even more important than education. Swami Vivekananda said, "You cannot preach idealism, ethics and religion to hungry stomachs and bare backs." When the stomach is gnawing with hunger, higher ideals mean nothing. So, in order to bring about the ultimate feeling of the oneness of humanity, the feeling of unity, we have to approach the question upon a combined method of trying to bring about a sort of balance in all levels of man's life upon earth; equal opportunities and in making available to people at least a basic standard of living, medical aid, lifting them up from poverty and trying to give them a greater percentage of literacy and, above all, giving the essential education of recognising the great value of moral idealism in life and recognizing the oneness of humanity through the essential Divine origin of man—the spiritual oneness, the universal oneness of existence of life.

The entire universe throbs with one Cosmical Life Principle. The perception of this deep, beautiful truth underlying life can be given only to the growing soul before it is warped by the fact of selfish and competitive living that is the pattern

of life on earth. Before the soul of the child is touched and clouded and warped, this basic impulse should be given, and once it touches the soul of the child, the soul will unfold in all its beauty. How great the need is for this work to be done at home and in school and how much it is lacking in this world is all too apparent to thinking men and women.

How to remedy it? This is the pressing problem. In what way the lack of this essential education in the home and in the school could be remedied, and the world saved from going toward more and more disunity, more and more mutual hatred, exclusiveness, strife and discord should indeed be a question pondered by all people who desire for peace in the future. If in the future people were to speak in terms not of 'my good' or 'your good', but of 'our good', then the question of right education of the generation in the making, the generation which is going to lead the world of tomorrow would have been at least partially solved. This question should receive great attention and serious consideration of all responsible people. To those who ponder this question, here is the message of the oneness of mankind in God.

The oneness of all existence and all life upon this earth in the Supreme Spirit. May this essential spirit of oneness of man, this oneness of all life be recognised, accepted and expressed in all our life, in all our behaviour towards one another. Then, indeed, the ideal oneness will be a glorious and happy fact. May God bless mankind. May God inspire all people to feel His presence indwelling all names and forms.

Medical Service in Relation to Yoga and National Progress

(Sri Swami Sivananda)

[A Message in Connection with the 75th Anniversary of Cama and Albless Hospital, Bombay]

DIGNITY OF THE MEDICAL CALLING

The will to serve is the noblest power in the region of human activity. Under the alchemizing power of this will to serve, of this extension and dynamism of our altruistic nature, every beneficial and redeeming factor in the many reaches of our consciousness, stands enlivened and illuminated, our entire character undergoes a radical change, and our whole life experiences an upliftment by chastening and refining principles. This phenomenon of the will to serve, accompanied by its retinue of a considerate understanding, an unquestioning and sympathetic love, and tireless effort, has evoked for medical men and women, from the heart of a grateful humanity, the verdict: "Such doctors are Angels."

The will to serve and its impelling force, empowered Galton to ascend into a whirl of activity as a surgeon to the gladiators and physician to the Emperor Marcus Aurelius, and as a prolific writer on medicine. He wrote not less than three hundred volumes. The same will to serve stirred and moved the affections of Miss Florence Nightingale to yoke herself to endless hardship in relieving the physical miseries of thousands, and to raise nursing to the dignity of a branch of medicine and a profession in itself.

In our own times, moved by the same will to serve, Dr. Albert Schweitzer renounced his "position of professor in the University of Strasbourg, his literary work,

and his organ-playing," studied medicine, received M.D., and applied himself with unabating zeal to assuage the pains of the groaning Lazarus in Equatorial Africa. To-day, India and most of us are happiest witnesses to dozens of doctors of an essentially angelic disposition, devoting every unit of their energy, intelligence, skill, and will to an unremitting ministration to the needs of the depressed, the sick and the diseased.

RELATION OF MEDICAL SERVICE TO YOGA

The genius of the Bhagavad Gita has, for the first time in the ancient history of the practical spiritual and philosophical literature of the world, erected a magnificent structure of Yoga on the foundations of this will to serve, this inalienable impulse in human nature to action that sometimes assumes the character of a profession. The governance of the temper of our mind, the tenor of our life's expressions and action, by the illuminating and transforming thought of the Gita, renders the whole course of our individual domestic, social and professional medical life into a harmonious, happy and luminous process of spiritual discipline, self-enlightenment, self-unfoldment and a dynamic realization of all the powers and riches laden in the inner reaches of our essential consciousness.

All action controlled and guided by goodness, magnanimity, nobility, genuine love and a spirit of sacrifice, results in the possession of an active mental peace, a powerful personality and a noble success in

lucrative life; added to these immediate results, such an action goes a long way in liberating our mind and nature from the hold of egoistic tendencies, personal desire, and unregenerate forces. Service vibrant with an attitude of Faith, service informed with a sense of the Presence of an omnipresent Power, far transcending our powers, becomes an unfailing means for a full deployment of the Divine Nature and its constituting powers dormant within us.

The superior type of the will to serve as manifest in medical men and women, a chastened psychological insight urges, is the action of a specific attribute of the all-pervading Energy of the Divine Being. The tendency to minister to the sick was the strongest trait in the character of the Buddha; the full manifestation of Christ-Consciousness was preceded by the activity of a general physician of transcendental powers. Down through the ages, the traditions of human experience around the world, bear testimony to the fact that untiring attendance on the sick, ministering to the needy, healing the wounded, constituted an indispensable preliminary function of the noblest out-flowerings of human nature, saints and mystics. Medical service thus bears a very close affinity to Yoga and spiritual action.

Doctors do not make merely columns of enthusiastic energy and trained power for affording medical relief; they form centres of civilizing force and wield ennobling power on the minds and character of men around them; what is more, there are among them, many silent saints of unusual

power and influence. On their personal qualities, individual moral excellences and the most elegant demeanour depends the measure of happiness of their patients. The profundity of their respect for human nature, the warmth of their sympathy for the suffering, the power of their patience in rendering meticulously attentive service, the sweetness of their speech, to this day, brook no rivals in other fields of profession.

MEDICAL MEN AND WOMEN AND NATIONAL PROGRESS

India's happy social life, economic prosperity based on increased human efficiency and industry, our national programmes for development in various fields of life, and our cultural activity, are intimately bound up with the dynamic efforts that are required of our medical men and women. The greater the efforts made to increase and conserve human health in our country, the greater will be the progress of our Nation. There is no exaggerating the value of health for the rise of India in the comity of nations. The importance of health is summed up in such commonplace statements, as, "Health is wealth", "If health is gone, everything is lost." Charak Maharshi tells us that health is the best cause of moral nature, economic achievement, happy living and spiritual freedom. The political independence of India obtained long over a decade, has devolved on our medical men and women fresh and special duties; and the appeal of the Nation's progress is to their abilities, skill, talent, enthusiasm and spirit of sacrifice!

Essence of "Brahma Sutras"

(Sri K.S. Ramaswami Sastri)

[Continued from November '61 issue]

ADHYAYA—III, PADA—II.

Adhikarana 6. Sutras 21 to 29. The Sruti says, "Dwe vava Brahmano Rupe moortam chaamoortam cha." It also says, "Athata Aadesho neti neti." God is thus twofold (Sutra 21). He is not perceivable (Sutra 22). He can be realised only by meditation and devotion. (Sutra 23). By such devotion the devotee attains God's glory and power and bliss. (Sutra 24). When such is the case, we can realise God's glory and power. (Sutra 25). The view (of Sankara) that the world is a fiction superimposed on the world (Adhyasa) is wrong. God and his manifestation are one, just as a coiled snake and the same snake in motion are one. (Sutra 26). They are one just as luminary and its luminosity are one. (Sutra 27). The right view is that *Chit* and *Achit* are His body. (Sutra 28). This is Sri Ramanuja's view also. God is not affected by their defects. (Sutra 29).

Adhikarana 7. Sutras 30 to 34. The text Sethu (He is a bridge) does not mean that there is something beyond Him. (Sutra 30). The text "Etam setum teertwa Andhah san anandho bhavati"—does not mean that we must go beyond Him. Teertwa means attaining Him. (Sutra 31). We limit him to meditate, just as light coming through the window is of its size. (Sutra 32 and 33).

Adhikarana 8. Sutras 35 and 36. From Siva comes Shakti and from Shakti comes Vishnu who evolves as the Universe. Siva is Nimitta Karana which is superior to Upadana Karana which is Vishnu. (Sutra 35). Siva is all-pervasive through Vishnu who is an Amsa of Siva and is the Upadana Karana. (Sutra 36).

Adhikarana 9. Sutras 37 to 40. God Siva gives the fruits of Karma. (Sutras 37 and 38). Karma being non-sentient cannot give the fruits of actions, though Jaimini says, "Action dies at once and cannot bestow fruits." (Sutras 39 and 40).

ADHYAYA—III, PADA—III.

Adhikarana 1. Sutras 1 to 4. This Pada deals with the nature of Upasana (devotion). The Dahara Upasana is diversely described in the Chhandogya and Taittiriya Upanishads but the Upasana is the same. The Dahara Vidya as described in Mahopanishad and Kaivalya Upanishad refers to Siva.

Adhikarana 2. Sutra 5. The Gunas (aspects) of each Vidya though diversely described in the various *Sakhas* should be continued.

Adhikarana 3. Sutras 6 to 8. But the Udgitha Vidyas in the Chhandogya and the Brihadaranyaka are different though they have the same name.

Adhikarana 4. Sutra 9. In the text "Om ityetadaksharamudgitham upaaseeta" it is not right to say that both Pranava and Udgitha should be combined and meditated upon. Pravana alone is Upasaya viz., to be meditated upon.

Adhikarana 5. Sutra 10. The attributes of Prana in Chhandogya and Brihadaranyaka must be combined with those in the Kausheetaki.

Adhikarana 6. Sutra 11. Parabrahman is described variously as Satya, Jnana, Ananta, Ananda, etc. All these qualities should be combined for meditation.

Adhikarana 7. Sutra 12 and 13. But the quality of Priyashirastva (having joy as the head) should not be so combined.

Adhikarana 8. Sutras 14 to 17. God should be meditated upon as Anandamaya and not as Annamaya as the latter only leads upto the former. Those who are desirous of liberation should meditate only on God.

Adhikarana 9. Sutra 18. In Prana Upasana we must combine Achamana (sipping of water) and Pranavasastwam (medi-

tating that the sipped water surrounds the food like a cloth).

Adhikarana 10. Sutra 19. We must combine the meditation enjoined in the Agni Rahasya Brahmana on Brahman as being infinite like the sky and that in the Sandilya Vidya on His being infinitesimal as a grain.

Adhikarana 11. Sutras 20 and 21. The Upasanas described in the Brihadaranyaka about the Purusha in the Sun and the Purusha in the eye are different.

[To be continued]

Vivekachudamani

(Swami Narayananda)

[Continued from November, '61 issue]

कचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः
क्वचिद्भ्रान्तः सौम्यः क्वचिदङ्गराचारकलितः ।
क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदित-
श्चरत्येवं प्राज्ञः सततपरमानन्दसुखितः । ५४२ ।

542. Immersed in supreme bliss at all times, the knower of self moves about here and there sometimes as a fool, sometimes with worldly splendour, sometimes like a mad man, sometimes very calm, sometimes following the method of a boa-constrictor, sometimes duly honoured, sometimes insulted, sometimes undetected, and so on.

Commentary: The knower of self is not bound to stick to any particular rules of conduct.

The boa-constrictor does not move out for its food. Its prey falls into its mouth, as it were. It does not exert itself at all. Sometimes the Jnani does not move from a place. He accepts food that people may bring to him by chance.

People may worship him or even insult him without knowing his glory. But he is

unconcerned with what people say or think of him. He is endowed with supreme indifference, so to say.

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।

नित्यतुष्टोऽप्यभुञ्जानोऽप्यसमः समदर्शनः । ५४३ ।

543. Though penniless yet always happy and contented, though helpless yet full of strength, though taking nothing yet ever contented, the sage of realisation is second to none, and is endowed with equal vision for all.

Commentary: The sage of realisation though he does not possess material wealth yet is the richest. He has the Divine Aiswarya of the Lord. He is like the son of a king. The whole treasury is his. He operates through all purses and dwells in palatial mansions. He himself possesses no residence, but wherever he goes he is entertained and honoured. Such is the glory of the Jivanmukta. He may look very weak in body but he himself is a strength-giver to all.

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।

शरीर्यप्यशरीर्येव परिच्छिन्नोऽपि सर्वगः । ५४४ ।

544. Even doing an act, he is inactive, enjoying the fruits of an action, he is non-enjoyer, possessed of a body, he is bodiless, though limited, he is all-pervading.

Commentary: This may look apparently a contradiction. In reality it is not. His actions are like those of a child. He is not bound to any action by desire. Therefore he is not attached to it as worldly people are. He does not identify himself with the body and the Jiva, which alone acts and enjoys. Though possessed of body, he is without any identification for it.

A Jivanmukta is liked by all. He dwells in every heart. He likes all as his own Atma. Therefore he is all-pervading though confined to one place. His subtle influence is felt by all even at a distance. He feels

oneness with all and all are dear to him and hence though possessed of a body, he is really all-pervading and bodiless.

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।

प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे । ५४५ ।

545. The knower of Brahman who ever stays as the bodiless (Atma) is never affected by objects which are dear or unpleasant, so also those which are good and bad.

Commentary: Though possessed of a body the Jivanmukta is really bodiless for he has no attachment for it. So he is called Asariri. He is not affected by the pairs of opposites either.

This is an echo of verse XII-1 of Chapter VII of Chhandogya Upanishad.

[To be continued]

THE BEATITUDES:

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

—Matthew 5:3-10

75th Birthday Message in Spanish By Susano Ortiz Rico Puerto:

Busca Y Encontraras...

(MENSAJE DE CUMPLEANOS DE SRI SWAMI SIVANANDA)

La Verdad es siempre sencilla. No existe ningun misterio en ello. El misterio esta en la mente que se deja quiar por esperiencias relativas. Cuando la mente transciente lo aparente, su comprension se ensancha progresivamente hacia la conciencia cosmica.

Tu sientes que existes, porque Dios esta en ti. Tu sientes que el mundo es animaco, porque Dios esta en el. La muerte no te agrada, porque la existencia perpetua es tu real naturaleza. Tu no deseas ser odiado, por que el amor es la gracia sostenedora de la vida.

Tu no buscas la ignorancia, porque tu real naturaleza es la sabiduria abarcadora. El sufrimiento a ti no te agrada, porque la felicidad es la naturaleza del alma.

Has venido a este mundo para conocer a timismo, para comprender a los demas, para agudar al projimo, para labrarte tu propia salvacion. No dejas de ser aun cuando tu cuerpo no exista mas....

La Liberated es tu derecho inalienable, no la esclavitud. La mente y los sentidos son tus sirvientes, no tus duenos. La verdad es tu inspiration, no tus impulsos. La integracton es tu ideal, no la division. La comprension y la buena voluntad son tus objetivos, no el prejuicio y la animadversion.

Dios no es un lujo sentimental o un placido simbolo de sumision religiosa. Es la santidad en el corazon del hombre. Es lo mas personal, es lo mas intimo, es lo mas allegado de todos. No lo empequenezcas can las estridencias tontas de tu intelecto.

No lo insultes can tu fanatismo religioso y las elocubraciones de tu fantasia.

No presumas ser el portero de los cielos, si alguna iglesia o credo te eleva al pulpito. No hay nadie que ienga un mandato de Dios para hacer esto o aquello. Almas iluminadas buscan dar una idea del espiritu de Su realidad. Se le sirve, sirviendo a la humanidad. Uno lo ama cuando ama a su vecino.

Dios no es un sultan espiritual que se sienta en un trono en el ciclo, impartiendo justicia a los infelices mortales. Esta dentro de tu corazon, en el corazon de todos. Nientras mas puro es el corazon, mejor se le conoce. El quia a traves de la luz de conciencia.

Tu eres el autor de tu propio destino. Tu destino esta en tus propias manos. Labrate tu propia salvacion diligentemente, asiduamente, con tu propio esfuerzo.

Busca, y encontraras la verdad. Inquire, y comprenderas. Practica, y experimentarás. Medita, y realizaras. Vive la vida divina, y encontraras paz y felicidad.

Deja que tu vida sea un proceso continuado de Yoga. La eficacia en la accion es Yoga. Servir sin apegarse es Yoga. Trabajo desinteresado es Yoga. Mente equilibrada es Yoga. Perfeccion etica es Yoga. Meditacion es Yoga. Integracion emocional es Yoga. Conciencia cosmica es Yoga.

Vamos, hombre. Convierte te en un yogui.

Que Dios bendiga a todos.

November '61

Ashram News and Notes

THE GOVERNOR OF MADRAS VISITS THE ASHRAM

H.E. the Governor of Madras State, Sri Bishnu Ram Medhi, along with members of his family paid a visit to the Ashram on 1st November and had Darshan of Sri Swamiji Maharaj. A short programme of San-kirtan and Bhajan was arranged in honour of his visit. During the course of his cordial talks with Swamiji the Governor conveyed his deep sense of appreciation of the activities of the Divine Life Society. The party

then inspected the Hospital (Eye-wing) which is under the direct charge of (Dr.) Swami Sivananda Hridayananda who explained the various amenities provided there, such as: Diathermy, X-Ray, Ultra-Violet-Ray, Inductothermy, Corneal-Microscope, etc. The Governor was impressed by the work done at the hospital. After partaking luncheon with Sri Swamiji, the Governor and his party left in the afternoon.

SKANDA SHASHTI

Skanda Shashti was celebrated at the Ashram on a grand scale for six days from 8th to 14th November. The Shanmukha Temple and the Deity were tastefully decorated on all the six days. Daily, in the mornings, Archana, Abhisheka and Puja were performed in a manner befitting the occasion. Bhajans, Kirtans and songs based on "Tiruphugazh" were sung in chorus by the entire congregation. In the evenings, appropriate portions from Sri Swami-

ji's book "Lord Shanmukha and His Worship" were read and Archana, Puja and Arati performed. The special feature of the six day's worship was the "Chandana Kapu Alankaram" on the final day done excellently well. Mention may be made of the very active help and co-operation given by Swami Sivananda-Shanmukhananda and Swami Sevananda towards the successful conduct of the celebration. We extend our thanks to both.

SHARMA'S CLINIC OPENED AT RISHIKESH:

Dr. Y.D. Sharma, A.M.B.S., a noble-minded young physician with a spirit of service to humanity, is undergoing training since a year in Ophthalmology at the Sivananda Eye Hospital under the guidance of (Dr.) Swami Sivananda Hridayananda. On

19th November '61, an informal function with a select gathering, marked the opening of 'The Sharma's Clinic' at Haridwar Road, Rishikesh. Swami Sivananda Hridayananda who opened the Clinic wished Dr. Sharma all success in his future practice.

VISITORS

The following were among those who visited the Ashram during the period under review:

H.E. the Governor of Madras, Sri Bishnu Ram Medhi along with his family members; Sri Jawaharlal Rastogi, Minister for Social Welfare, U.P. Govt.; Sri C.A.R. Bhadran, I.F.S., Chief Conservator of Forests, Madras, and Mrs. Bhadran; Sri R.P. Padhi, I.A.S., Joint Secretary, Ministry of

Finance, Govt. of India, New Delhi; Mrs. O. Pulla Reddi and Mrs. Vanibai Ram from New Delhi; Dr. Mrs. Sushila Vighney from Saurashtra; Sri Krishnaswamy Moodley, Sri Meenakshi Moodley and Sri Kamakshi Moodley from South Africa; Sri Barbara Meyer from Germany; Miss Vida Haines from U.S.A.; Mr. Robert L. McWhinney from Montreal, Canada; Lady Venkatasubba Rao of the famous Seva Sadan, Madras, ac-

accompanied by eight other ladies (Social workers), Lt.-Col. Surendra Singh from Simla, and Sri Ramdhyan, Secretary to the President of India, from New Delhi.

ITEMS FROM OTHER CENTRES

Dr. Chou Hsiang-Kuang, Ph.D., President, 'Sivananda Study Centre', Allahabad University, has given information to the effect that under the auspices of the Study Centre, Jagadguru Sankaracharya of Badripeth, Sri Swami Shantanandaji Maharaj, addressed the members of the Centre and the University students on 14th November, when he exhorted the students to build their moral character and said that the safety and security of a country cannot always depend upon police force or defence force, but on moral force alone.

The Swamiji who spoke on the subject: 'Character of the youth is the hope and glory of the nation' explained the importance of the broad division of a man's life into four stages according to the Hindu Dharma and laid stress on education and character

building. The child stage, he said, was one of the seed-time and remedy and temperamentally susceptible to teachings. The persons from whom the child got his elementary education were mother, father and teacher and it was they who could teach him and lay a foundation of his character in whatever manner they liked. The next stage was the period of youth, the time for the development of character, and he emphasised the importance of having proper company on the impact of which the development of the character of the body depended; and therefore the need for good company with persons of noble conduct. The youths themselves should pay attention to this aspect of life, others could only help and assist. The future of the nation depends on the youth with noble character and sterling qualities, the Swamiji concluded.

SIVANANDA EYE-RELIEF AND DENTAL CAMP

Sri Nanabhai K. Patel, Secretary, D.L.S. Branch, Wankaner, has sent in a detailed report of the above-mentioned Camp held at Wankaner during the period from 12th to 21st November. The Eye examinations and operations were done by the eminent Eye-surgeon Dr. Sivananda Adhvaryoo and Dr. Harshadbhai Adhvaryoo assisted by their trained Eye-unit. The Divine Life members from Dhrangadara and Bandra had come to assist the local Branch.

A total of 1236 cases were examined out of which 190 cases were admitted for operation. The details of the operations performed were: Cataract—144, Glaucoma—24, Entropion—10, Enucleation—2, Sac—15, Pterigium—22, others—8. All the operations except one complication

were successful. The patients were given goggles and later they will be supplied with spectacles free.

The Dental camp was conducted by Dr. K.G. Joshi, a prominent dental surgeon from Rajkot. A total of 345 cases were examined. Tooth Extracted—408, Molars—70, besides 175 minor cases were advised and treated. Dr. N.S. Dastur, F.R.C.S., etc., Civil Surgeon of Rajkot region inspected the Camp and was highly pleased with the arrangement, management and conduct of the Camp. The Yuvaraj Saheb of Wankaner and all the prominent citizens now and then visited the Camp and expressed their satisfaction with the arrangement and excellent result of the Camp. The total expenditure for the Camp, it is anticipated, will be about Rs. 8,000.

BOOK REVIEWS

THOUGHTS FROM THE GITA—by Sri R. Krishnaswami Aiyer (Ganesh & Co. Private Ltd., Madras-17) Price: Rs. 4.00.

This work presents the Advaita point of view of interpreting the Gita, and deals mainly with the subject of the relation of God to the universe and the individuals together with short comments on the nature of right activity and on the enigma of Maya. The author's treatment of the way in which Ishwara is said to pervade the universe and the Jivas is most perspicuous and interesting. The homely analogies coupled with seriousness of thought are bound to appeal to the student and the seeker alike, especially in the path of Jnana Yoga.

PRECEPTS FOR PERFECTION—Compiled by Sabina Thorne. A collection of seven hundred exhortations and teachings by eighteen disciples of Sri Ramakrishna Paramahansa Deva. (Ganesh & Co., Madras) Price Rs. 10.00.

Very useful for daily study, this book of collections contains six chapters on the fundamental tenets of religion and philosophy—on conduct, morality, ethics, spiritual Sadhana and the final beatitude of realisation of the Goal of Life. The essentials of the religion of Bharatavarsha, in fact a universal religion, is portrayed in these teachings in simple language, which bear on them a stamp of the charm and purity of the sayings of the Paramahansa. Beautifully printed and attractively got up.

MIRACLES OF INDIAN HERBS: Pages 328. Price Rs. 5.00. Author: Sri Kavi-raj Ganapati Singh Varma, M.Sc., Ayurved Vachaspati. Publisher: The Rasayan Pharmacy, 3 Darya Ganj, Delhi-6.

The author of this book is a well known physician of much repute who has

not only written several books on Ayurveda but also done many researches. In this book he has made known to the English knowing public the wonderful properties of Indian herbs, which can save many serious cases without operation. The book has been published at a most opportune moment when Ayurvedic Physicians are exerting their energy to revive the glory of Ayurveda. Doctors and Vaidyas working in villages will find here many useful remedies at cheaper rates for the village people who cannot afford to spend much money. The author has done a great service to the country and its poor people. He has given the names of the herbs in all the important languages of India so that it may prove useful to the people of all states. All herbal remedies for most of the diseases are given in detail.

ABHAYAKARAMANA 1962—in Tamil: By Brahmasri S.G. Ramalingam, B.A., Editor, 'Jnana Guru', 5, Khanpalayam 3rd St., Madurai-9. Price: Re. 1.00.

The possible repercussions of the eight-planetary conjunction (February 1962) on human affairs have been a popular subject of discussion for quite some time now and this small pamphlet of 49 pp. attempts a scientific interpretation of the astronomical phenomenon. It is generally an accepted fact that astrological predictions about the destinies of nations and groups are far less dependable in their accuracy than those made with reference to the lives of the individuals. The brochure under review contains forecasts for nations, as well as individuals born under different zodiacal signs, and makes interesting reading both for the student of astrology and the layman.

MANTRA GEETANGAL—in Tamil: by Sri V. Rajamani Bhagavathar, Siva-

nanda Sangeeta Vidyalayam, 6-35, Karol Bagh, New Delhi. A small pamphlet priced at 15 nP.

The author, an exponent of South Indian Classical Music, is rendering immense service to the cause by conducting a music school styled 'Sivananda Sangeeta Vidyalaya' for the benefit of those interested in classical Karnatic music, both vocal and instrumental. In this pamphlet Mantra Geetas such as Eka Sloki Bhagavat & Ra-

mayan, Katyayini, Devi Mantras, Aditya Dhyana. Vishnu Dhyana and Maha Mrityunjaya Mantra have been set to Karnatic musical tunes, Swara and Tala. In this attempt the author has not only made easy but also attractive for people to recite, rather sing, the Mantras in popular tunes. This gives an incentive to the musically minded to repeat the Mantras often because of Swara-Tala combination. The author's efforts are highly commendable.

THE TEN COMMANDMENTS:

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee any graven image.
- III. Thou shalt not take the name of the [Lord thy
God in vain.
- IV. Remember the sabbath day, to keep it holy.
- V. Honour thy father and thy mother.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness.
- X. Thou shalt not covet.

—Exodus 20: 3-7.

ELEVENTH COMMANDMENT:

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

—Jno. 13:34.

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Om Tat Sat

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